

雲門

Cloud Gate: Acupuncture Point Names A Comprehensive Compendium



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Cloud Gate Description

Cloud Gate is a comprehensive examination of 1074 point names of 361 acupoints. (360 regular points and Yin Tang [GV.24.5]) The introduction presents important aspects of the Chinese language, especially in its Classical form; and relevant changes that have taken place from Classical to modern language. About 1,000 years ago the language changed from a single character representing a word to two characters representing a word. This change makes for much more precision in definitions and greater ease of translation. The Classical language, which is also rooted in the pictographic origins of the characters, has a wider range of meanings, both poetic and metaphorical, than the modern Chinese language. The examination of this difference represents differing philosophies in the practice of Chinese medicine and its historical development.

When we look at a character, we are looking at the structure of the character as it appears in modern form; but the radical components might have changed over time from their original meanings, therefore changing the meaning of the character by altering the individual aspects of the character.

Dictionary definitions are taken from several sources for the widest possible range of meanings of the 561 individual Chinese characters that are included in these names. Various English translations of point names are discussed. Also, the structure of characters is examined for their encoded meanings - which study is often called etymology, but does not always represent the actual historical origins of the character. Upon examination of the development of the Chinese character we find that often interpretations are complicated by the fact that the individual radical components have, over time, changed their shape (merged, diverged and transformed from the original pictograph), and ultimately altered the meaning of the character.

Many point names suggest spiritual or emotional applications in usage, which are not found in the teachings of modern TCM point functions. In other traditions, however, such as Classical Five Element Acupuncture, the point names which include spiritual or emotional references are considered vital in understanding the function of the point.

The emphasis in **Cloud Gate** is on finding the common ground; the underlying intellectual framework that unites ideas, without over-emphasizing one tradition over another, or synthesizing to the extent that we lose the paradoxical character of Chinese medicine. Cloud Gate does not attempt to give an exhaustive discussion the concepts of Chinese medicine and clinical applications of the points – but touches on these topics as an overview in relation to the understanding of point names.

This material includes some illustrative examples: Yuan Men (CV.4) has the most names of high significance of any point and encodes many concepts and theories that are not taught as fully in modern TCM; But it remains an important point in modern TCM clinical practice. Ki.22-27 are a special group of points that are considered very important in Five Element practice and yet modern teachings of functions of points do not fully elaborate the ideas encoded in their names. Footnotes are the sources of various Chinese and English names included.

About the Author

Andrew Prescott has been practicing Acupuncture since 1977. He completed his initial acupuncture training at the College of Traditional Acupuncture (CTA) in the UK, going on to receive a post-graduate advanced degree from J. R. Worsley. Andrew has a Diplomate in Acupuncture from the National Certification Commission for Acupuncture and Oriental medicine (Dipl.Ac) and is licensed to practice acupuncture in North Carolina. Having trained in the Five Element tradition and then having studied TCM as required for US national board exams, as well as serving for 7 years as Clinical Director at Jung Tao School of Classical Chinese Medicine (a school in NC inspired by the teachings of Van Nghi) he has had broad and unique exposure to different approaches to Chinese medicine. He has been Secretary and President of the Acupuncture Association of North Carolina and is currently a member of the North Carolina Acupuncture Licensing Board. Andrew is in private practice in Durham, NC.

CV.4 guān yuán – Original Gate

1.	關元	guān yuán ^{*1,2,3}	Prima Clusarum ² ; Origin Pass ³ ; First Gate ⁴ ; Gate of Origin ^{5,8} ; Gate of the Source ⁶ ; Hinge at the Source ⁷
2.	關原	guān yuán ^{2,3}	Source Pass ³
3.	育之原	huāng zhī yuán ³	Origin of Huāng ³
4.	下育	xià huāng ³	Lower Huāng ³
關	guān	to shut / as a gate / to close / to bar / a barrier / a frontier pass or checkpoint / the bar across the door / a customs house / a customs barrier / a key point / a turning point / related / relationship / to involve / to concern / consequences / results / a suburb / to negotiate / to between / to draw (money, or pay)	
之	zhī	plant rising from the ground / [used as object] / in summary of what has been said / to go to / to leave for / to arrive at / zigzag / winding / an expletive / third person objective case (it / her / him / them) / (this / that / these / those / (possessive particle) of / cursive form of 止	
元	yuán	first / original / primary / large / great / a dollar	
原	yuán	the source / the origin / the beginning / original / unprocessed/ raw / primary / a steppe / a vast plain / a field / a graveyard / to excuse / to pardon	
下	xià	small / petty / mean / junior / to put down / to lay to fall / to descend / to begin / below / under / inferior / lower / next	
育	huāng	“heart pit” / vital nerve / the very heart / marrow / the vitals / the region between the heart and the diaphragm	
5.	丹田	dān tián ^{2,3}	Dān Tián ³
丹	dān	cinnabar / red / scarlet / a sophisticated decoction / a medical pill, ointment and powder / immortality	
田	tián	agricultural land / cultivated land / a field / a rice field / farmland / cropland / to hunt	
6.	大海	dà hǎi ^{2,3}	Great Sea ³ ; Ocean ⁹
7.	大溷	dà kùn ^{2,3}	Great Reservoir ³
8.	大中	dà zhōng ²	Great Center ⁹
9.	大中極	dà zhōng jí ³	Great Central Pole ³
大海	dà hǎi	Ocean	
大	dà	big / large / great / much / very / highly / extremely / greatly / entirely/ (polite expression) your / the eldest / senior / noble/ chief/ elder/ full-grown / an adult / (referring to date only) before / after / to make large / to make great	
海	hǎi	the sea / the ocean / marine / reservoir / a great number of people or things coming together- figuratively) a huge gathering / capacious / an area / a field / great / unlimited	
溷	kùn	reservoir	
中	zhōng	centre / the middle / medium / among / within / between (two extremes) / China or Chinese / Sino-	
極	jí	the ridge pole of a house / to exhaust / extreme / extremely / extremity / highest /	

*Nei Jing & Nan Jing; ¹Needham; ²Porkert; ³Wiseman et al; ⁴Worsley; ⁵Jung Tao; ⁶Focks; ⁷Bensky & O'Connor; ⁸Deadman et al; ⁹Other

topmost / farthest / utmost / poles / to reach (the end) / to arrive at

10.	血室	xuě shì^{2,3}	Blood Chamber³
11.	血海	xuě hǎi^{2,3}	Sea of Blood³
12.	氣海	qì hǎi³	Sea of Qi³
	血	xuě	Blood
	室	shì	a house / a home / a household / a room / a chamber / an apartment / a home / mansion/ wife
	氣	qì	air / gas / steam/ vapor / the atmosphere / breath / spirit / the ether / morale / influence / bearing / manner / smells / odors / to be angry / to be indignant / rage / anger / to provoke / to goad / to make angry / to annoy / any feeling that produces excitement / weather
	海	hǎi	the sea / the ocean / marine / reservoir / a great number of people or things coming together- figuratively) a huge gathering / capacious / an area / a field / great / unlimited
13.	子戶	zǐ hù^{2,3}	Infant's Door³
14.	子宮	zǐ gōng^{2,3}	Infant's Palace³
15.	子處	zǐ chù^{2,3}	Infant's Place³
16.	子腸	zǐ cháng^{2,3}	Infant's Intestine³
	子	zǐ	a child / a son / a boy / a lad / an offspring / a seed / a kernel/ an egg / the first of the twelve Terrestrial Branches (地支) / a rank of the nobility equivalent to a viscount / a designation used in speaking of or to a man in former times (somewhat similar to "mister") / a sage
	戶	hù	a door of one leaf / an opening / an individual a family / a household
	宮	gōng	a mansion / a palace / a temple / enclose / castration
	處	chù	a place / a spot / a location / a locality / a state / a department in a government agency / a circumstance/ a special quality / a distinguishing mark / a point
	腸	cháng	the intestine / the bowels / the feelings / the affections
17.	命門	mìng mén^{2,3}	Life Gate³
18.	胞門	bāo mén^{2,3}	Bladder Gate³; Uterus Gate⁹
19.	產門	chǎn mén^{2,3}	Delivery Gate³
20.	次門	cì mén^{2,3}	Second Gate³
	命	mìng	life / living creatures / a fate / destiny / a lot / the ordinances of Heaven / orders / a command
	胞	bāo	a membrane / more precisely the foetal membrane / the placenta / uterine / afterbirth / a vesicle / a blister / a fish bladder / children of the same parents
	產	chǎn	give birth to / to bear (offspring) / to lay (eggs) / to produce / to bring about
	次	cì	order series / time / the next in order / secondary / inferior / lower / vice or deputy ministers, etc.) / a place where one stops for rest on a trip / a place / to stop at a place / by / at the feast, table, etc.) / in the midst / a grade / grading / order / sequence / (chemistry) the prefix "hypo" / time each occasion of a recurring action or event)

**Nei Jing & Nan Jing*; ¹*Needham*; ²*Porkert*; ³*Wiseman et al*; ⁴*Worsley*; ⁵*Jung Tao*; ⁶*Focks*; ⁷*Bensky & O'Connor*; ⁸*Deadman et al*; ⁹*Other*

	門	mén	a gate or door which is not secured / a door / a gateway / an opening / a family / a clan / a sect / a school / a gang / a class / a category / the key / the turning point / a piece of (artillery) / a (cannon) / gate-keeping
21.	三	sān	three / third / thrice / three powers
	下	xià	small / petty / mean / junior / to put down / to lay to fall / to descend / to begin / below / under / inferior / lower / next
	結	jié	to tie / to knot / to bind / to weave / a knot / to unite / to join / to connect / to congeal / coagulation / to form / to found / to constitute / to bear fruit / a result / an outcome / to pay, or settle (as an account, etc.) / a node
	交	jiāo	to join / to deliver up / to communicate / to submit / to hand in or over / to meet / to exchange / to intersect / to copulate / to trade / intercourse / friendship
	紀	jì	[sort threads and tie threads] a historical record / annals / chronicles / a period of 1
22.	三	sān	three / third / thrice / three powers
	下	xià	small / petty / mean / junior / to put down / to lay to fall / to descend / to begin / below / under / inferior / lower / next
	結	jié	to tie / to knot / to bind / to weave / a knot / to unite / to join / to connect / to congeal / coagulation / to form / to found / to constitute / to bear fruit / a result / an outcome / to pay, or settle (as an account, etc.) / a node
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	紀	jì	[sort threads and tie threads] a historical record / annals / chronicles / a period of 1
23.	精	jīng	unmixed / polished rice / unmixed rice / the essence / the essentials / energy / spirits / the made sperm / semen / fine and delicate / subtle / exquisite / dedicated / intensive / very / extremely / completely / practical / keen / ready / smart / sharp / clever / shrewd / skilled / expert / to specialize in / a goblin / a spirit an apparition / a demon
24.	露	lù	dew / uncovered / exposed / to show / to reveal / to betray / a cold, soothing and aromatic drink / beverages distilled from flowers, fruit or leaves
	垂	chuí	hang / droop / suspend / to hang down / to let fall / let down / to hand sown / to leave a name in history / nearly / almost / approaching / to condescend
	漿	jiāng	thick fluid / starch / to starch / broth [Substitutes for Ye]
25.	五	wǔ	five / fifth / a perfect number
	城	chéng	a city / a town / the walls of a city / to surround a city with walls
26.	利	lì	profit / benefit / advantage / gain / sharp / to benefit / to serve
	機	jī	mechanics / mechanism / machine / machinery / or motive power / opportune / opportunity / a crucial point / a pivot / tricky / cunning / an aircraft / a plane / an airplane
27.	崑	kūn	Kūn Lún Mountains
	崙	lún	Kūn Lún Mountains
27a.	崑	kūn	Kūn Lún Mountains
	崙	lún	Kūn Lún Mountains

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昆	kūn	an elder brother / descendants / posterity / multitudes / together / in unison / peak / extraordinary/ elegant
崑	kūn	the Kunlun Mountains / Kunshan, name of a county and mountain in Kiangsu
侖	lún	to arrange / to order / reflection / self-examination / to make soul-searching or self-examination
崑	lún	the Kunlun Mountains in Jiangsu

28. 持樞 **chí shū**^{2,3} **Junior Pivot**³

持	chí	to hold / to grasp / to maintain / to support / to keep / to uphold / to manage / to preside / a tie or stalemate
樞	shū	a hinge / a pivot / hub/ axis / a kind of tree

29. 脖臑 **bó yáng**³ **Navel**³; **Cervix**⁹

脖	bó	neck
臑	yáng	navel (Dān Tián?)

30a. 溺水 **niè shuǐ** **Submerge in Water (Drown)**⁹

30b. 溺水 **niào shuǐ**^{2,3} **Urine**³

溺	niè	ni4: drown / submerge in water,
	niào	niao4: [uncommon usage] urinate / urine
水	shuǐ	Water / clear / a stream / limpid / pliant / liquid / lotion / juice, Water in the Five Phases

31. 小腸募 **xiǎo cháng mù**^{2,3} **Conquisitorium Intestini Tenuis**²; **Small Intestine Mu**³

小	xiǎo	small / little / minor / young / junior / inferior/ humble / mean / lowly / light / slight / unimportant / trivial / petty
腸	cháng	the intestine / the bowels / the feelings / the affections
募	mù	to recruit or enlist (personnel) / to raise (funds) / to collect

Categories & Functions

Front-Mu of Small-Intestine

Jiāohuì-Intersection: CV, SP, Li, Ki (i.e. CV and three lower Yīn)

Discussion of point name:

If number of names is an indication of the importance of a point then clearly this point is a strong contender for first place, only GV.1 has as many names. Wiseman says that the plethora of names for this point is a result of it being the site of the uterus (i.e. blood chamber), the cinnabar field (dān tián) and the life gate (mìng mén) fire.

1-4. The first four names are variations on 元 [yuán], 原 [yuán], and 育 [huāng]. 元 [yuán] is synonymous with pre-heaven Jīng-Essence; Porkert translates this as Primordial-Qì. 原 [yuán] is the

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more active part of 元 [yuán] and is referred to as Original or Source-Qì. 育 [huāng] refers to a vital centre and is most closely related to Gāo Huāng which is ‘between heart and diaphragm’, but 育 [huāng] can clearly refer to other vital centres in this case the Dān Tián is implied.

5. Dān Tián is also closely related to the above as we can consider the Dān Tián to be the Lower Huāng. This is the first of four points associated with the Dān Tián the centre of the Dān Tián is CV.6 which is also called the Lower Huāng.

6-9. This point is a sea or reservoir. Middle Extreme see CV.2 Lower Extreme.

10-12. Following on from above the point is specifically a Sea of Blood and Sea of Qì

13-16. The reference to ‘infant is self-explanatory. The last name Infant’s Intestine may be a variation of Fū-Bowels the uterus is a curious bowel. The uterus is considered to be the anatomic expression of the Dān Tián in Women.

17-20. The reference to Míng Mén relates this point to GV.4 which is primarily considered to be the Míng Mén. Dān Tián and Míng Mén are closely allied ideas. Above the level of Míng Mén on the back is Bl.26 關元俞 [guān yuán shū: First Gate Shu], so the relation is clear. 胞 [bāo] can mean Bladder, but in the context uterus would seem to be more likely. Míng Mén Life Gate can also relate to the uterus as the literal life gate. Perhaps 次 [cì] is a miss-transcription for 子 [zǐ: infant]

21-22. The names are closely allied as the characters 紀 [jì] and 結 [jié], both contain the same radical meaning tied threads. The combination 結交 [jié jiāo] means to befriend, 紀 [jì] has redundancy as both parts of the character mean threads and so contain within it the same idea of threads and uniting or tying together, so in one character 紀 [jì] conveys much the same meaning as 結交 [jié jiāo]. These names clearly relate to the point being a meeting point of Spleen, Liver and Kidney (i.e. the three leg Yīn) with CV, but the particular choice of words would suggest more than a simple crossing. Plexus is my own suggestion of a word to convey the meaning of these terms.

23-24. Essence, Essential Dew and Fallen Fluid would seem related to the generative fluids.

25. Fifth City or Five Cities

26. The character 機 [jī] also occurs in Sp.8 Earth Motivator. The meaning of 機 [jī] as a machine or crucial point would seem clear given the importance of all the ideas conveyed about this point in its various names. Crux Disinhibitor suggested by Wiseman is quite good, one is tempted to call this point the ‘Flux Capacitor’!

27. Also see Bl.60 which is called Kūn Lún or Lower Kūn Lún. The Kūn Lún mountains are sacred mountains and a place of enlightenment – which is contained in the meaning of the character when not specifically referring to the mountains.

28. Most of the points named pivot are in this central region of the body, and/or closely connected with the Shǎo-Yáng channel.

29. CV.4 and CV.6 both have names that reference the navel, the character 臍 [yáng] which contains component 央 [yāng: centre] i.e. the flesh in the middle. Compare with CV.8 that uses a different term 臍
**Nei Jing & Nan Jing; ¹Needham; ²Porkert; ³Wiseman et al; ⁴Worsley; ⁵Jung Tao; ⁶Focks; ⁷Bensky & O’Connor; ⁸Deadman et al; ⁹Other*

[qí] and clearly is referring to the navel as an anatomical landmark. It seems likely that the meaning here is to convey something less specific than the navel per se. Probably the important area below the navel that includes the Dān Tián, Lower Huāng and uterus is intended. The term ‘neck’ contains the component 子 [zǐ] an infant or seed and it seems possible that the same idea as the Western term cervix (neck) is implied by 脖 [bó yáng] and there may even have been a confusion in understanding this character.

30a and 30b: Wiseman says that 溺 is transliterated as niào meaning urine. This is a very uncommon usage and 溺水 [niè shuǐ] would be more commonly interpreted as to submerge in water; i.e. to drown.

31. This is the Small-Intestine Front-Mù point. As a category the Front-Mù points seem to be somewhat limited representing only a small part of the range of aspects of the point in question. This point like the others in the same region (Bladder, Sān Jiāo) does not seem to be well defined by this particular category. Note on the back the two attributes of this point conveyed by name or function are separated: Bl.26 is 關元俞 [guān yuán shū: Original Gate Shū] and Bl.27 is 小腸俞 [xiǎo cháng shū: Small-Intestine Shū].

Discussion of point usage

Deadman et al says this is a very important point for supporting the Original-Qi, the Kidneys and the Essence. Its main relevance in relation to the Small-Intestine is in regard to such syndromes as Small-Intestine Qi Pain which he includes under the general term of sudden 疝 [shàn: rupture, hernia] disorder (501-3). This seems to represent a point with a great deal more significance than is contained in its designation as the Front-Mù of Small Intestine, or to put it another way these various ideas associated with this point do not seem to be subsumed under the Front-Mù classification. One way of extending the umbrella somewhat would be to consider the Tàì-Yáng channels or officials and other channels that intersect at this point. However, it would appear in modern TCM that a relatively greater emphasis is placed on the Water Phase and its organs than the Fire Phase and its organs. There are various aspects of Fire from a Five Element perspective, which overlap (and apparently conflict) with concepts more closely associated with Water-Kidney in modern thinking. It is of note that the next point in sequence is the Front-Mù of Sān Jiāo which is consistent with the close functional connections of these two officials.

The roles of Fire and Water and their associated Officials and functions, and the emphasis placed on these represent the main apparent contradiction between modern TCM and Five Element models. There is a greater emphasis on Kidney-Water in modern TCM; and a more limited role of the Ministerial Fire Officials within Zang-Fu theory compared with Twelve Officials theory. Fire and Water are the central (Yin/Yang) axis of the energetic body. Similarly the relations and relative importance of Shen and Jing. The two aspects of this point's functions, which appear to be somewhat unrelated, are one clue that these overlapping and interrelated concepts have become unduly separated in modern thinking.

Kidney 22 bù láng – Walking Corridor

- | | | | |
|----|----|--------------------------|---|
| 1. | 步廊 | bù láng ^{1,2,3} | Porticus Peripatetica ² ; Corridor Walk ^{3,5} ; Walking on the Verandah ⁴ ; Walking Corridor ^{6,8} ; Stepping Corridor ⁷ |
| 2. | 步郎 | bù láng ^{2,3} | Walking Gentleman ³ |
| | 步 | bù | a pace / a step / to walk / on foot / situation / state / degree / banks of rivers, ponds, etc. / fortune / doom / a unit of length in ancient China of about 5 chi (5.5feet) |
| | 廊 | láng | verandah / porch / portico / corridor / gallery / hallway |
| | 郎 | láng | an official rank in ancient times / a man / the husband / the beau / the master (as opposite to servants) / gentleman |

Categories & Functions

Exit Point – See discussion in introduction of Entry/Exit points.

Discussion of Point Names

1-2. Would seem very likely that the colonnaded walk is the rib cage (Wiseman 218). Appropriately and poetically next to CV.16 Central Courtyard as if the outer edge of the central courtyard is colonnaded. Can also mean an upward path. The second name could be a transcription error, but as is often the case it also conveys ideas that can be appropriately associated with the heart.

Discussion of point usage

Deadman et al says: “The points Bulang KID-22, Shenfeng KID-23, Lingxu KID-24, Shencang KID-25, Yuzhong KID-26 and Shufu KID-27 were listed in the Essential Questions as the twelve shu points of the chest. They share the common actions of descending rebellious qi of the Lung and Stomach, and are particularly indicated for wheezing, dyspnoea and coughing due to ‘fullness above and deficiency below’. This occurs when the Kidney Qi is insufficiently strong to grasp the Lung Qi.” (359-60) These points are like the outer bladder line points on the back, named for their effect on the psyche. Deadman et al makes no specific comment about this, but clearly it represents a disparity between the usage implied in the name of these points and their TCM functions. It is also of note that the Exit point of the Kidney channel falls well short of the end of the channel which serves to also suggest the special nature of these points.

Kidney 23 shén fēng – Soul Seal

- | | | | |
|-----|----|--------------------------|--|
| 1. | 神封 | shén fēng ^{2,3} | Altare Shen ² ; Spirit Seal ^{3,4,5,6,8} ; Spirit’s Seal ⁷ |
| 1a. | 神封 | shén fēng ¹ | Spirit Seal ⁹ |
| | 神 | shén | gods / god / deities / immortals / supernatural beings / spiritual beings / soul / mind / spirit / superhuman / divine (the divine spark) / appearances / looks / expressions / airs / supernatural / marvelous / wondrous / miraculous / mysterious / mystical / smart / clever |
| | 神 | shén | alternate |
| | 封 | fēng | An altar mound erected for religious purposes / a numerary adjunct for letters / to |

*Nei Jing & Nan Jing; ¹Needham; ²Porkert; ³Wiseman et al; ⁴Worsley; ⁵Jung Tao; ⁶Focks; ⁷Bensky & O’Connor; ⁸Deadman et al; ⁹Other

install as a feudal lord or a nobleman / to appoint / to constitute officially / to seal (a letter) / a sealed packet / to block / to close completely / a covering / a wrapper / an envelope

Discussion of Point Names

Level with CV. 17 Dàn Zhōng. Porkert says that 封 [fēng: seal] is an altar mound this resonates with the meaning of Dàn via its related character 壇 [tán, shàn: platform] which also conveys a raised mound either for a Taoist shrine or for the Emperor (255). In ancient China before they had signatures they had seals, given to them by the emperor - a seal of identity. They were cylindrical wax seals; a recognition of one's identity from on high. 封 [fēng] contains a component that is earth (soil) doubled which denotes the feudal landholder. The addition of the hand to this may represent the transition to this being a title bestowed by the emperor. Shén Fēng can also mean to consecrate or turn into a saint. Investiture would seem to be the idea suggested here. The very idea of selfhood and identity is here associated strongly with the heart. Worlsey says this point is good for people who are fragmented by fear (Venn).

See note regarding function with Ki.22.

Kidney 24 líng xū – Spirit Waste-Land

- | | | | |
|----|----|---------------------------|---|
| 1. | 靈墟 | líng xū ^{1,2,3} | Spirit Ruins ^{3,5,6,8} ; Spirit Burial Ground ⁴ ; Spirit's Ruins ⁷ ; Spiritual Waste-Land ⁹ |
| 2. | 靈虛 | líng xū ² | Vacuitas Responsiva ² ; Spiritual Hollow ⁹ |
| 3. | 靈墻 | líng qiáng ^{2,3} | Spiritual Wall ³ |

靈	líng	the spirit / the spiritual part/ the soul / ethereal/ a fairy / an elf / anything pertaining to the deceased / wonderful / a wonder / mysterious / supernatural / divine / clever / intelligent nimble / sharp / with quick reflexes / good / excellent / efficacious / effective / to work / witchcraft
墟	xū	a high mound / an ancient town / old burial grounds / ruins a ghost town / wild, waste land / a periodical marketplace where goods are bartered / to ruin / to destroy
虛	xū	vacant / empty / hollow / void / unoccupied / unreal / false / deceptive / unfounded / groundless / weak / feeble / abstract / shapeless / alternate 虛
墻	qiáng	wall / a fence

Discussion of Point Names

1-2. Level with CV.18 Jade Hall. This character 墟 [xū] and the homophone 虛 [xū: empty] are similar and so the idea of deficiency and emptiness is conveyed. But 墟 [xū] contains the idea of land that has reverted to wildness, gone to waste, and the association of the Waste-Land poetically appears to make sense. This same character is also used in relation to GB.40 which in context I take to be more of a reference to the wilderness per se. The translation of Ruins or Burial Ground fit the context better here. Soul Waste-Land is my own suggestion.

In the Waste Land of Arthurian legend the Fisher King (a descendant of Joseph of Arimathea) is wounded

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in the groin (a sexual wound is inferred) and the land, the health of which is bound up with the health of the monarch in ancient thought, is waste.

3. Spirit Wall also expresses the idea of the normal protection of the Heart Master creating a wall or barrier around the spirit. Or the wall someone who has been wounded shuts themselves beside.

See note regarding function with Ki.22.

Discussion of point usage

Worsley says that this is used when the person is resigned and needs resurrecting (Venn). This is congruent with the point name

Kidney 25 shén cáng – Soul Storehouse

1. 神藏 shén cáng^{2,3} Horreum Shen²; Spirit Storehouse^{3,4,5,6,8}; Spirit's Storehouse⁷
1a. 神藏 shén cáng¹ Spirit Storehouse⁹

神	shén	gods / god / deities / immortals / supernatural beings / spiritual beings / soul / mind / spirit / superhuman/ divine (the divine spark/ appearances / looks / expressions / airs / supernatural / marvelous / wondrous / miraculous / mysterious / mystical / smart / clever
神	shén	alternate
藏	cáng	a granary / a storehouse / a warehouse / a cabin, as in the ship / green / hurried / flurried

Discussion of Point Names

Level with CV.19 Purple Palace specifically and various other points in this region which are associated with the Emperor and the imperial palace. The Shén is stored [藏 cáng] in the [臟 zàng] Heart (Wiseman 220).

See note regarding function with Ki.22.

Discussion of point usage

Worsley says that this point is useful when a person's reserves are low. Their spirit is exhausted (Venn). This nicely illustrates the Water-Fire (Shāo-Yīn) connection inherent in this point in uniting the Spirit with the Will – and the power of perseverance of Water.

Kidney 26 yù zhōng – Amidst Elegance

1. 彘中 yù zhōng^{1,2,3} Lively Center^{3,5}; Amidst Elegance⁴; Amid Elegance⁷; Comfortable Chest⁸

**Nei Jing & Nan Jing*; ¹*Needham*; ²*Porkert*; ³*Wiseman et al*; ⁴*Worsley*; ⁵*Jung Tao*; ⁶*Focks*; ⁷*Bensky & O'Connor*; ⁸*Deadman et al*; ⁹*Other*

2. 或中 **hùo zhōng**^{2,3} **In Terra Nostra**²; **Possible Centre**³; **In our territory**⁹
 3. 域中 **yù zhōng**^{2,3} **Within Bounds**³

或	yù	elegance / refined / cultured / polished / patterned
或	hùo	region / territory / a certain / some / perhaps / probably / maybe / or
域	yù	a frontier / a boundary / a region / a country / an area / to live / to stay
中	zhōng	centre / the middle / medium / among / within / between (two extremes)/ China or Chinese / Sino-

Discussion of Point Names

Wiseman et al suggests that the ‘Lively Centre’ refers to the heart (221). Hicks et al says that this is an old name for the center of Qi at CV.17 (313). However it is level with CV.20 Florid Canopy, and Lu.2. And indeed the meanings of the characters would appear to resonate with ‘Florid Canopy’, and the point is said by Wiseman et al to regulate Lung Qi (221). However, the various names 或 [yù], 或 [hùo], and 域 [yù] are similar characters in structure and homophonically. It is suggested by Wiseman et al that these names may have arisen by miss-transcription (221). However, the concepts suggested are consistent. They convey the idea of sense of self which was suggested in previous point names. Breakdowns of self and boundaries that are seen in psychotic conditions are strongly associated in Chinese medicine with the Heart-mind and/or Shén. Porkert’s Latin translation means ‘In our territory’ which is also suggestive of these ideas.

Discussion of point usage

Worsley’s description of point usage is primarily based upon a literal interpretation of the translation of ‘Amidst Elegance’ as restoring self-esteem and awareness of beauty (Venn). It might seem that this is a somewhat weak interpretation. But support of Heart and/or Lung would certainly seem indicated by the name.

Kidney 27 shū fǔ - Shū Mansion

1. 俞府 **shū fǔ**^{1,2,3} **Aula Inductoria**²; **Shu Mansion**^{3,5,6,8}; **Storehouse**⁴; **Hollow’s Residence**⁷
 1a 俞府 **shù fǔ** **Shu Mansion**⁹
 2. 輸府 **shū fǔ**^{2,3} **Transport Mansion**³

俞	shū	shu, ‘transport’: flesh and to answer in the affirmative / agreeing / to make a boat by hollowing the log / insertion point in acupuncture; acupoint
俞		
輸	shū	to transport / to convey / to haul / to hand in / to contribute / to donate / to submit / to be beaten / to lose a contest
府	fǔ	a mansion / a government agency / official residence / a government office / an administrative district in former times / a prefecture / your home / a treasury / a storehouse/ a library / archives / an encyclopaedia

Discussion of Point Names

1-2. 俞府 [shū fǔ: Shū Mansion] is close to the level of Lu.1 which is called 中府 [zhōng fǔ] so this may
 **Nei Jing & Nan Jing*; ¹Needham; ²Porkert; ³Wiseman et al; ⁴Worsley; ⁵Jung Tao; ⁶Focks; ⁷Bensky & O’Connor; ⁸Deadman et al; ⁹Other

suggest a resonance with Lung. Wiseman suggests that 府 [fǔ] is the residence of the government official (222). Wiseman also says that the throat is likened to a multi-story building 府 [fǔ] (222). This point is level with CV.21 璇璣 [xuán jī: Jade Pivot] which is a point name that suggest the ‘pivot’ of the neck as like a mechanism on an astronomical instrument. The same metaphor is applied to the Governor Vessel (which especially rules the head and neck) especially in the point name of GV.10 靈臺 [líng tái: Spirit Tower].

Although 俞 [shū] can refer to all acupuncture points, and the Five-Shū points, and the third of the Five-Shū points in particular, it best known as referring to the Back-Shū points. It is of note that the Exit point of the Kidneys is Ki.21, the points above this to Ki.27 resonate with Heart and especially spirit) in a similar way that Back-Shū points resonate with organs on their level; i.e. rather than to the particular channel that they lie on. This is the only point to use a homophonic and related character shū 輸 [shū] this more specifically suggests the idea of transporting that is contained in the meaning of 膺 [shū].

See note regarding function with Ki.22.

Discussion of point usage

Deadman et al give a limited range of functions of this point but including steaming bone disorder (362-3). Worsley describes this as an important point for reserves to support all the officials (Venn). Hicks et al describe it as the weakest of the chest points in terms of supporting the spirit (313).